


From the History of Jews Living in Bukhara Emirate

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	<p>Abstract: In this article, some comments were made about the history of the origin, lifestyle and customs of the Jews who immigrated and settled in the territory of the Bukhara Emirate.</p>
<p>Keywords: Jews, Iosif Mamon Maghribi, Moshe Kalontar, N.A. Mayev, "Shokhet", Shahrissabz, Samarkand, shepherd, handicrafts, trade, crafts, music, "Mahallai Yehudiyon", Ashkenazi Jews, religious direction of Hasidism.</p>	

Introduction

The history of the emergence of Jews in Central Asia is very complicated.

Many researchers associate their appearance here with the activity of the "Great Silk Road", which was established in the first century AD.

At the beginning of the 18th century, due to the political processes that took place in Central Asia, the Jews were divided into the communities of Iran, Afghanistan, Khiva, Kokand and Bukhara. In the second half of the 19th century, the occupation of a part of Central Asia by the Russian Empire led to the further division of the Jews into Turkestan and Bukhara communities. Although Central Asian Jews are known as "Jews of Bukhara" due to the fact that they lived in the territories of the Bukhara Emirate, most of them lived in Samarkand.

Since Judaism is the religion of a single nation, no matter where the Jews live, no matter how far they are from each other, they continue to believe in their religion and holy books. In the 18th century, the Jews of Central Asia experienced a period of depression. In 1793, Iosif Mamon Maghribi, who is from West Africa and lives in Sfat, Palestine, came to Bukhara to collect financial aid for the Jews of his city. He sees that the local Jews are starting to move away from their religion, so he decides to stay here and give religious education to his compatriots. Jews have always preferred to live in peaceful, sparsely populated areas [[1, B.30].].

By the 19th century, Jews lived in the cities of Karshi, Marv, Khatirchi, Shahrissabz, Kattakurgan, Karmana, Margilan, and Dushanba in Central Asia. They usually lived in one area. In 1843, a contract was signed to sell 2.5 hectares of land in the eastern part of Samarkand to local Jews for

10,000 silver coins. This contract was signed by 32 members of the Jewish community, and the state confirmed its authenticity with four seals. Thus, the Jews had their first neighborhood. The head of the community, Moshe Kalontar, collected money from the Jews to build buildings on the purchased land. They were the first to build houses, schools, baths, and synagogues in 12 yards corresponding to the number of Bani Israel tribes. In the 80s of the 19th century, about 1,500 Bukhara Jews, and in the 20s and 30s of the 20th century, about 4,000 moved to Palestine to study Yiddish.

The Jews of the Shahrissabz area of the Kashkadarya oasis of the Bukhara Emirate (Juguton neighborhoods) spoke a distinctive dialect of the Tajik language. There are several views of ethnographers about their settlement in cities such as Bukhara, Samarkand and Shahrissabz. Although the views are not based on written or material sources, they all believe that they migrated from the territory of Iran in the 9th-12th centuries of our era [2,C.429]. N.A. Mayev's information about the neighborhood and population of Shahrissabz Jews during his trip in 1874 is a very important source. In particular, he writes, "We also passed through the Jewish neighborhoods of Shahrissabz. (compared to Bukhara) the situation here was a bit better, Jewish children were standing in front of the doors of the houses. All of them raised their hands on their pointed caps and greeted the soldier and laughed and said "hello". We did not meet a single downtrodden or sad face in the Jewish neighborhoods. There are more than 100 Jewish houses in Shahrissabz. In Shahrissabz, no one bothers the Jews and they are free to trade. But they have nothing to do with Muslims in social life. Some unfavorable conditions imposed on the Jews; Although customs such as not being allowed to ride a horse, not to wear a cloak, and not to tie a belt around the waist are gaining strength, neither Jews nor Muslims pay attention to these discriminatory customs. These are just traditions, deeply rooted in Central Asia. As Korboshi said, the Jews here are a self-sufficient people. Not only Jews, but all non-Muslims except Russians are not allowed to ride horses. ... Now, thanks to the victory of the Russians, the Europeans live in the Khanate of Bukhara as if they were living in their own house, and only the above discriminatory requirements for Jews and Indians are preserved" [3.C.9]. The above testifies that the Estonians lived in Shahrissabz in a slightly more free and religiously tolerant manner than the Jews living in Bukhara. Jews were mainly engaged in trade, trade, handicrafts and music.

Gypsies, speaking mainly Tajik, had their own neighborhoods and villages in the big cities of the emirate - Bukhara, Samarkand, Karshi, Shahrissabz, Kattakorgan, and in some places relatively larger settlements - villages. Local residents refer to them with ethnonyms such as "jogi", "gypsy", "moltoni", "mazang", and a number of place names with these names can be found in documents of Kushbegi. According to their profession, Gypsies are called by such names as "tavovtarosh", "ajaykhi" (pot maker), "sogutarosh" (bowl-plate maker), and we also meet some toponyms of this name. . In the documents of the Kushbegi archive, there were addresses of residents such as Jogi-khana in Janubi-yi Rud district of Bukhara Emirate, Mazangon in Khoja Sad Sari subdistrict of Harkan-rud district [4, C.92].

About the Jews in Zarafshan oasis of Bukhara Emirate, in particular, Jewish communities lived in Samarkand in the Middle Ages. In the Middle Ages, Jewish traders came to Eastern Turkestan through the Great Silk Road through Sogd region.

During the period of the Bukhara Khanate, some restrictions were imposed on the Jews of Samarkand. During the 17th century and the first half of the 19th century, "21 prohibitions" were introduced for Jews. Until the middle of the 19th century, the Jews of Samarkand lived separately from each other in different areas of the city. On March 5, 1843, a plot of land near the eastern city gate was purchased by the community of Samarkand Jews. A Jewish quarter - "Mahallai Yehudiyan" was established in this area. In 1840-1850, many Jews who escaped from Mashhad came and settled in Samarkand [2, C.431].

With the conquest of Samarand by the Russian Empire in 1868, the legal inequalities between Central Asian Jews and the local population were somewhat alleviated. Ashkenazi Jews began to settle in the city, and their influx increased with the construction and operation of the Turkestan railway. In 1885-1890, a large synagogue was built in the center of the Jewish quarter of Samarkand. At the beginning of the 20th century, there were more than 30 synagogues in the city. In Samarkand, there is a regional community of Hasidism, the number of its members reached 853 people in 1914.

At the end of the 19th century, the term "Jews of Bukhara" appeared in official documents. Jews living in the territory of the Bukhara Emirate were called this, and Jews living in the territory of Turkestan were called "local Jews". After the events of October 1917 and the subsequent political changes in Central Asia, the term "Jews of Bukhara" began to be applied to all Jews living in the region [5, C.7].

The Jewish way of life and customs are a mixture of ancient Jewish, Persian and local cultural traditions. In various processes of history, the influence of some of these three cultures has been observed to increase or, on the contrary, decrease.

Judaism has strict dietary restrictions (kosher rules). It was considered necessary to slaughter the meat of animals such as cattle, sheep, and goats, which are used for consumption, based on certain religious rules. "Shokhet" (butchers) make sure that the skin, lungs, and liver of the animal are healthy before they are slaughtered, and when the belly is opened, there are bodies (stones, iron, glass) that cause death inside it. They will check whether it is not. Also, the blood must be completely removed from the meat of the slaughtered animal. When eating fish meat, attention is paid to its fins and fins.

Among the Jews of Bukhara, there were those who converted to Islam, and such people were treated as chala. Jews who accepted Islam lived among Muslims. However, in many cases, they have secretly preserved their old customs. In Bukhara, 100 Jewish families lived in the Eshoni Pir district, and several such families lived in the Chor Caravanserai district. Their main occupation was handicrafts and cotton trade. The elder of the community was called kalontar, and he collected taxes and tributes from his people. He was considered the official representative of the team.

So, a brief look at written sources and studies about the Jews, one of the ethnic groups in the Emirate of Bukhara, shows that the ethnic composition of the population of the Emirate is very diverse. It is distinguished by having a rin.

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